

# Overview

One of Three









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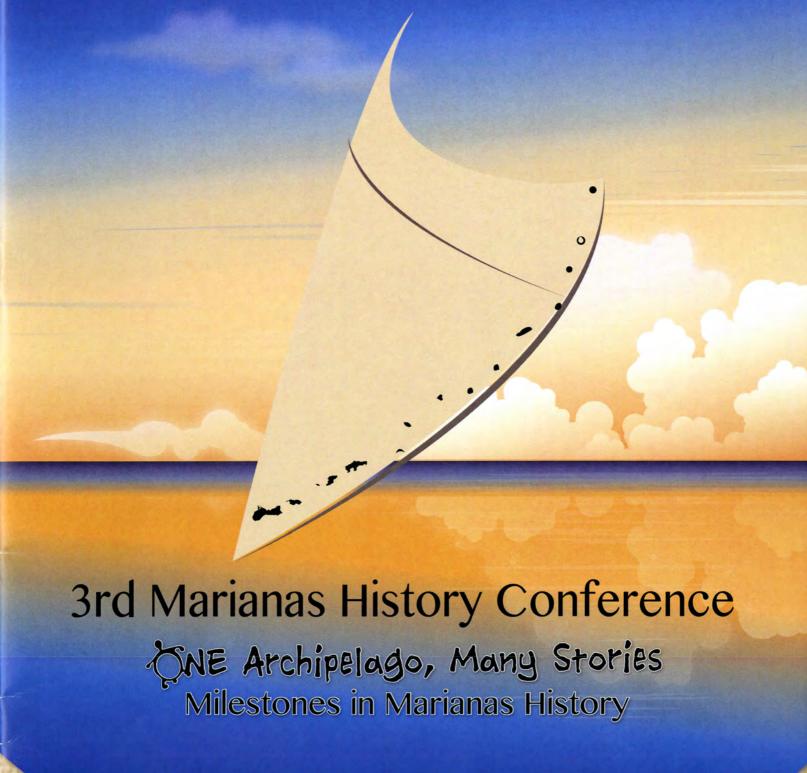
# 3rd Marianas History Conference

Overview

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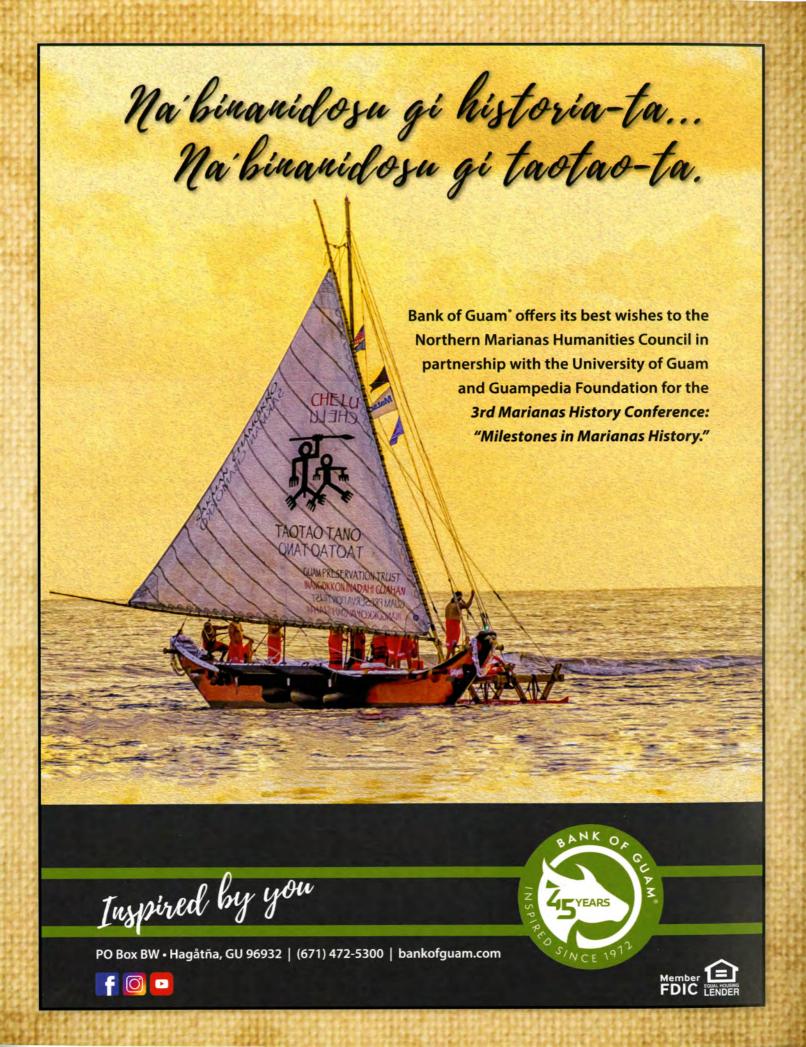
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Fiesta Resort & Spa Hibiscus Hall & Azucena Room September 1-2, 2017 9:00 am to 5:00 pm daily





# Hafa Adai, Tiron Woomi and Welcome to the

# 3rd Marianas History Conference ONE Archipelago, Many Stories Milestones in Marianas History

Fiesta Resort and Spa September 1st and 2nd, 2017 Saipan, Commonwealth of the Mariana Islands

Northern Marianas Humanities Council

#### 3rd Marianas History Conference Steering Committee

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Dr. Michael Clement Jr.
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Dr. Anne P. Hattori
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### Message from the Governor and Lt. Governor



Governor Ralph DLG. Torres





Lt. Governor Victor B. Hocog

# Hafa Adai yan Tirow!

We welcome all of you, young and old, to the 3rd Marianas History Conference. After four years, we convene this important event back on the island where it was first held over five years ago.

The task of knowing and preserving our history is an important one, and all the presentations we will be privileged to listen to will cover a broad range of topics important to our islands and how they affect our society and our history.

From an archaeological, economic, socio-economic and cultural standpoint, we as a people have achieved many milestones, which is reflected in this year's conference theme. It is our hope that through the knowledge shared both by our presenters and participants, we can inspire the next generation of Chamorros and Carolinians to achieve more "Milestones of Marianas History".

Our thanks to the Northern Marianas Humanities Council, the University of Guam, the Northern Marianas College, Guampedia and their partners for taking the initiative in organizing this event, and to all of you who will be attending throughout these two days, we hope you leave this event both enlightened and empowered about our culture, our islands, and our history.

Si Yu'us Ma'åse' yan Ghilisou!

RALPH DIG. TORRES

VICTOR B. HOTOG

### Message from the Board Chair



Hafa Adai, Tirow Woomi, and welcome to the 3rd Marianas History Conference. I would like to extend a special welcome to our off-island guests, including conference organizers, presenters, and attendees, who have traveled to Saipan to take part in this event.

The concept of a Marianas-wide history conference was conceived in 2011 during discussions among staff and faculty of the University of Guam, Guampedia, the Guam Preservation Trust, and the Northern Marianas Humanities Council. They agreed that a biannual history conference with the theme "One Archipelago, Many Stories" would help to re-integrate an historical narrative that diverged nearly 120 years ago when our islands were divided as a result of the Spanish-American War.

The first conference was convened on Saipan in 2012 and the second on Guam the following year. Both were well-attended and generated a substantial body of new research focusing on the Mariana Islands. The third conference was originally scheduled for 2015 on Saipan but it was postponed due to the destruction wrought by Typhoon Soudelor.

Unlike most academic events, the Marianas History Conference includes both scholars and avocational researchers who wish to tell the many stories of our archipelago from a variety of viewpoints. And rather than an audience of academics, this conference welcomes anyone in our community who wishes to learn more about our rich history and cultures, as well as the many challenges that confront our communities in the 21st century.

This conference with its theme "Milestones in Marianas History," has something for everyone, including three distinguished keynote speakers and 33 local, regional, and international presenters whose original research covers a wide range of topics spanning nearly four millennia. It will be difficult to choose which presentations to attend. But don't worry; all presentations will be videotaped for future broadcast and, as with past conferences, presentation papers will be made available in an e-publication which may be read by a worldwide audience.

Several individuals, organizations and businesses in Guam and the CNMI joined with the Northern Marianas Humanities Council to make this conference a reality. Let me start by thanking members of the conference steering committee for their efforts to organize this event. I would like to give special thanks and recognition to our corporate sponsors whose generous donations helped to underwrite the conference. Finally, I would like to thank those members of our community who have taken time from their busy schedules to attend what we hope will be an educational and thought-provoking two days. I am confident that you will leave with a greater appreciation for and knowledge of the deep and rich history of the Mariana Islands and her people.

Frankie M. Eliptico
Board Chair
Northern Marianae He

Northern Marianas Humanities Council

#### 3rd MARIANAS HISTORY CONFERENCE

### One Archipelago, Many Stories

#### Milestones in Marianas History

DAY 1: Friday, September 1, 2017

#### Welcome (9:00am – 9:15am) Hibiscus Hall

Welcome Remarks Hon. Ralph Deleon Guerrero Torres, CNMI Governor Opening Remarks Mr. Frankie Manibusan Eliptico, Council Chair

#### Keynote Address (9:15am - 10:00am) Hibiscus Hall

CHamoru Revision Dr. Laura M. Torres Souder

<b>Breakout Sessions</b>	HIBISCUS HALL	AZUCENA ROOM	
10:00a-10:30a	HMS Centurion's Anchors and Tinian Harbor By James Pruitt	History of the Coca-Cola Compa- ny in Saipan and the Northern Mariana Islands By Steven Connor	
10:30a-11:00a	With Hair Woven Nets: The Work of Women in Safeguarding the Marianas By Moneka De Oro & Vera Santos De Oro	The Archaeology of WWII Karst Defenses By Julie Mushynsky and Fred Camacho	
11:00a-11:30a	Integrity and Ingenuity: Advancing Traditional Knowledge Systems through Principled Partnerships By Zita Pangelinan & Tricia Atoigue Lizama	Commercial Activity in the Marianas in the 1890s By Omaira Brunal-Perry	

#### Lunch 11:30a-1:00p (Hibiscus Hall)

#### Keynote Address (1:00pm - 1:45am) Hibiscus Hall

A Figure of National Dimension: Don Luis de Torres Dr. Carlos Madrid

<b>Breakout Sessions</b>	HIBISCUS HALL	AZUCENA ROOM
1:45p-2:15p	Sources of Sovereignty in the CNMI Dean Palacios	The Contextual Reality of the Present Time for the People of the Marianas: Chamorros and Carolinians  By Dean Papadopoulos
2:15p-2:45p	Indigenous Adaptive Resistance in the Mariana Islands: Rethinking Historical Eras By David Atienza	Marianas Sinahi By Judy Flores
2:45p-3:15p	Break	
3:15p-3:45p	Military Actions Regarding Rota in World War II By David Lotz	The 1856 Smallpox Epidemic and Depopulation in Guam: How to Create the Marianas Narrative By Jane Mack
3:45p-4:15p	Mobilization and Perspectives by the Japanese Military on Japanese and Native Civilians during the Pacific War in Saipan and Tinian By Yumiko Imaizumi	Archaeological Data Recovery of Parcel 004-1-52, San Antonio, Saipan By Boyd Dixon
4:15p-4:45p	Finding Apolonia: A Case Study in Assembling Direct, Indirect and Negative Evidence in the Search for her Ancestry By Jillette Leon Guerrero	Naton Beach Site: A Look Back in Time By Cherie Walth

#### Dinner on your own

#### 3rd MARIANAS HISTORY CONFERENCE

### One Archipelago, Many Stories

#### Milestones in Marianas History

DAY 2: Saturday, September 2, 2017

Wronging the Rights: A Mediation on Legal Mischief in the Marianas Mr. Julian Aguon

Breakout Sessions	HIBISCUS HALL	AZUCENA ROOM
9:45a-10:15a	A Reassessment of Ancient and Recent Chamorro History using Bi-Parental Genetic Data By Miguel Vilar	Recognizing Latte as Foundations of Our Future By Kelly Marsh and Jolie Liston
10:15a-10:45a	Two Approaches to Marianas Rock Art: Culture History and Anthropology By Rosalind Hunter-Anderson	How Do the People of Guam Understand Historical Injustice?: The Beginning of the Commis- sion on Decolonization and Color-Blind Ideology By Reo Nagashima
10:45a-11:15a	Mechanistic vs. Organic Models of Education in the Northern Marianas By Galvin S. Deleon Guerrero	Radiocarbon dating in the Mariana Islands By Fiona Petchey
11:1 <mark>5a-11:45a</mark>	Fan'tachu Fama'lauan: Women's Resistance to Militarization in the Commonwealth of the Northern Mariana Islands By Sylvia Frain	Following the Spirit Canoe By Michael Clement Sr.

#### Lunch 11:45a-1:00p (Hibiscus Hall)

<b>Breakout Sessions</b>	HIBISCUS HALL	AZUCENA ROOM
1:00p-1:30p	A large-scale view of ancient history of the Mariana Islands By Mike T. Carson and Hsiao-Chun Hung	Famalao'an Minaguem / Women of Peace: Sexual Violence and Female Agency from Tiempon Chapones By Elizabeth Ua Ceallaigh Bowman
1:30p-2:00p	From Erotica to Exotica: Historical Fiction in Mariana Islands Novels, 2012-2017 By Anne Hattori	Teach, Prepare, & Inspire: A Community-Based Directed Archaeology By Joe Quinata
2:00p-2:30p	Intergenerational Historical Trauma and Post-traumatic Growth in an Indigenous Pacific Island Community By Jennifer Ada Furey Maratita	Who Wears the Beads? 2,000 Years of Ornaments from an Archaeological Site on Guam By Judith Amesbury
2:30p-3:00p	Garapan and San Roque: Case Studies from Saipan, CNMI By Michael Dega	Guam History Day: Writing Guam's History By Joe Quinata & LaVonne Guerrero Meno
3:00p-3:30p	Ni Ngai'an U Ma Funas Hit: The Logics of Chamorro Erasure	PROPERTY OF THE PROPERTY OF TH

Closing Plenary (3:30pm – 4:00pm) Hibiscus Hall

Esta Ki Manhalihit Talu - Happy Hour Mixer (4:30p-6:00pm) Chambre Bar

in Guåhan By Kenneth Gofigan Kuper

#### Presenters' Abstracts and Bios

#### Friday, September 1st Morning

Keynote Address CHamoru Revision Laura M. Torres Souder (Hibiscus Hall 9:15 – 10:00 a.m.)



Who has the right and responsibility to challenge conventional/colonial historiography? Indigenous historians do! For too long, the only written accounts of Marianas history were offered by those who toed the line of "great men, great deeds." This so-called official documentation of indigenous lived experience marginalized indigenous people to the point that history became the story of what other people did in their own homeland. It is time indigenous people bring the invisible out of hiding by becoming their own storytellers. This presentation aims to share lessons from Souder's own journey as a CHamoru historian. It draws on current manifestations of how indigenous people of the Marianas have begun to reconstruct social reality in writing and creative works. Ultimately, the goal of Indigenous Revisionism is to redirect indigenous historical narrative and place indigenous ancestors as the primary actors in a collective historical experience.

Dr. Laura M. Torres Souder is President and CEO of Souder, Betances and Associates, Inc. in Chicago. Through her visionary leadership, she leads a competent team of professionals to provide cutting edge training services in the areas of leadership development, educational transformation, bridging the student achievement gap, organizational change management, diversity and inclusion for mission and bottom-line success. Dr. Souder earned her BA at Emanuel College in Boston and her MA and PhD in American Studies from the University of Hawaii as a Joint Doctoral Intern at the East West Center. She served as Curator of the Guam Museum and also taught at the University of Guam for over a decade. She is the author of *Daughters of the Island: Contemporary Chamorro Organizers of Guam*, was co-editor of *Chamorro Self-Determination*, as well as numerous research papers and technical reports. Finally, she is spiritually grounded, is gifted with a sense of humor and a greater sense of purpose.

### HMS Centurion's Anchors and Tinian Harbor James Pruitt

(Hibiscus Hall 10:00 - 10:30 a.m.)

HMS *Centurion* conducted a 24-day layover at Tinian starting 28 August 1742. During this time, Commodore George Anson's men found a lush, garden-like island that provided ample fresh water and an abundance of food, including the badly-needed fruits and vegetables used to fight scurvy. Anson's account of his four-year voyage around the world featured a detailed description of the island, including its resources, anchorage, and lack of enemy presence. This opened up the Tinian anchorage to future English-speaking sailors, including explorers, traders, and whalers. While at Tinian, a typhoon parted both anchor cables and blew *Centurion* out to sea. A recent archaeological survey has located two large anchors in Tinian harbor, believed to be those from HMS *Centurion*. This paper covers the results of the archaeological survey of those anchors, and then discusses the broader topic of the use of Tinian Harbor as an anchorage during historical times.

James R. Pruitt is the Staff Archaeologist at the Commonwealth of the Northern Marianas Islands Division of Historic Preservation. Pruitt holds a Master's degree in Maritime Studies from East Carolina University. Pruitt's interests include both prehistoric and colonial-era maritime culture, shipping, trade and exploration, the formation of underwater archaeological sites, World War II in the Pacific, and heritage tourism issues. His recent work has concentrated on the archival research, archaeology, and management of submerged WWII sites in Saipan, Tinian, and Rota. Pruitt is especially interested in the use-history of bays and harbors from prehistoric to modern times as told through historical, archival, and archaeological research, and is currently preparing his next project to address those topics.

#### History of the Coca-Cola Company in Saipan and the Northern Mariana Islands Steven Connor

(Azucena Room 10:00 - 10:30 a.m.)

Chinese businessman, Timothy Lee Po Tin, chose to take advantage of economic freedom and potential economic growth offered by the United States to risk starting a beverage bottling business in Saipan. Coca-Cola, Sprite and Fanta bottles which originated in the mainland of the United States had come back to the C.N.M.I. through China. By franchising the iconic USA Coke brand that began in Hong Kong/Macau, this Asian-born business was expanded into Saipan in 1975. Typhoon proof signs - concrete soda pop bottles -- were made in Macau, shipped to Saipan, and installed there, along with one in Tinian. Out of the original 20 shipped, only 12 now exist. The original foreign owned business prospered and expanded into Guam, distributing their beverage products into other parts of Micronesia. This paper's focus is to foster awareness, understanding and appreciation of this advertising medium that is unique to the USA.

Steven Connor is retired from 20 years working as an engineer for the Department of Defense and 20 years prior working internationally in the oil and gas industry. He is founder of the Mariana Stamp and Coin Club and has promoted awareness of stamps and coins as they are related to local history and world geography.

# With Hair Woven Nets: The Work of Women in Safeguarding the Marianas Moñeka De Oro and Vera Santos De Oro (Hibiscus Hall 10:30 – 11:00 a.m.)

This presentation draws inspiration from the legend of "The Maidens That Saved Guahan" which was adapted into Maisa, the first animated film in the Chamorro language. There are several parallels in the story and the world we currently navigate. Today, much like the time of the legend, our communities are facing uncertain changes brought upon by big and powerful outside forces (development and militarization). Similar to the story, the women are at the forefront of the fight to preserve cultural heritage and protect environmental resources. This presentation highlights the organizing efforts of many women throughout the Marianas from 2010 to present in safeguarding our islands for the future. The photo essay will capture strong and smart Marianas women, spanning different generations and ethnicities. It hopes to inspire others to use their energy and talent to add to the collective net to save our islands and our ways.

Moñeka De Oro is a proud daughter of the Marianas, a high school teacher and mother to a rambunctious eight year old boy. She has a passion for promoting peace, interdependence and sustainability throughout the Pacific. Her academic endeavors focus on indigenous epistemology, cultural preservation and traditional Chamorro healing arts. She is involved in several community organizations throughout the Marianas that seek to uplift and unite our peoples.

Vera Santos De Oro has dedicated her life to teaching. She has taught in Texas, Indiana, Korea and Guam. For the last 21 years she has been teaching a variety of subjects at Guam Community College. She is an active facilitator for the Guahan Humanities' Mother Read Program, where she really enjoys spreading the love of reading to inmates at the Guam Correction facility and with Guam Family Court clients. Isabel Borja Santos and the late Senator Francisco R. Santos are her parents and they hail from the village of Sinajana. She is married to Art Calvo De Oro and together they have 5 daughters and 6 great grandchildren.

# The Archaeology of WWII Karst Defenses Julie Mushynsky and Fred Camacho (Azucena Room 10:30 – 11:00 a.m.)

During the Japanese Period in the Pacific, the Japanese military, themselves or through forced civilian labor, modified natural caves and excavated tunnels for use during WWII. Little is known about caves and tunnels in Saipan, and most of the archaeological and historical attention has been on Peleliu in the Palau Island group. A study of caves and tunnels in Peleliu by W.C. Phelan USNR in 1945 argues that there are distinct Japanese army and navy tunnels in Peleliu. Using data collected in 2014-2015 on Saipan's caves, tunnels and related artifacts, this talk discusses how closely the tunnels in Saipan resemble those in Peleliu and discusses whether distinct army and navy types also exist in Saipan.

Julie Mushynsky is a PhD candidate in archaeology at Flinders University. Fred Camacho is an Indigenous Chamorro, avid hiker and avocational historian and archaeologist. He has been working on documenting Saipan's caves and tunnels for a number of years.

#### Integrity and Ingenuity: Advancing Traditional Knowledge Systems through Principled Partnerships Zita Pangelinan and Tricia Atoigue Lizama (Hibiscus Hall 11:00 – 11:30 a.m.)

While there have been global gains towards recognizing the intersectionality of indigenous peoples and their traditional knowledge systems on the one hand, and sustainable environmental protection and stewardship on the other, far more progress is needed at the various levels of implementation, as legal and regulatory frameworks for traditional knowledge are wanting. In sum, indigenous peoples are still in dire need of on-the-ground support to ensure the continued vitality of traditional knowledge systems. That said, indigenous communities are devising ways to advance this intersectionality. This presentation submits that one way to formalize and institutionalize respect for traditional knowledge systems lies in improving partnerships between two sets of non-state actors -- cultural practitioners and allied non-governmental organizations. Today, on Guam, this theory is tried and true as the alliance between traditional Chamorro healers and the Håya Cultural Preservation Foundation has made record strides toward fuller protection of both indigenous peoples and natural resources. This determined coalition has devised practical solutions aimed at protecting both the place and people of Guam.

Zita Pangelinan is co-founder of Håya Cultural Development Foundation and has served as President since 2005 to present. She served as Chair of the 12th Festival of Pacific Arts Traditional Healing Committee and as well as the Åmot Conferences, workshops and events. Her primary focus is to achieve the objectives outlined in the Resolutions adopted at the First Åmot Conference in 2012. She continues to work with traditional healers and coordinates workshops, community outreach, developing the apprenticeship program and curriculum for the offering of courses in traditional healing. She has presented in numerous conferences and workshops with traditional healers, apprentices and Dr. Tricia Lizama throughout the Marianas in efforts to revitalize traditional healing.

Dr. Tricia Atoigue Lizama is an associate professor of Social Work at the University of Guam (UOG) since 2011. She earned her Doctorate in Human Services from Capella University in 2011. Dr. Lizama's dissertation focused on the traditional healing practices of the *surhamu* and *suruhana* and was titled "How are Traditional Chamoru healing practices being preserved and perpetuated in modern Guam". She earned her Master's in Social Work from the University of Hawaii, Manoa in 1999, and her Bachelor's degree with a double major in Social Work and Psychology from UOG in 1997. Prior to her work at UOG, Dr. Lizama was a team leader/social worker for the Department of Veterans Affairs from 2008 to 2011. Dr. Lizama currently is providing behavioral health services on a part-time basis with American Medical Center (AMC).

#### Commercial Activity in the Marianas in the 1890s Omaira Brunal-Perry

(Azucena Room 11:00 – 11:30 a.m.)

In the 1890s, commercial activity in the Marianas focused around the importation of goods from Manila which were brought in by a few ships that anchored in Apra Harbor, including, among its regulars, two English merchant ships -- the 130-ton "Esmeralda," under the command of Captain John Harrison and holding eight crew members and the schooner "Saipan," whose Captain was J. McGinnes. These two ships were constantly busy loading coconut copra from the Marianas to be sold in China and Japan. In 1892, J. McGinnes died in Yokahoma, Japan at the age of 38. In his testament, he named as his only heir a 4 year-old girl whose mother was a native of Saipan, but the girl was in the custody of don Felix de Torres y Diaz, a resident of Hagåtña. This paper presents the issue of an inheritance from a foreigner to a minor from Saipan and the commercial activities exercised by a few residents in Hagåtña.

Omaira Brunal-Perry, MA, JD, earned a juris doctorate from Universidad Libre, Bogota, Colombia, and a MA in Library Science from Syracuse University, New York. She also received a certificate from the US National Archives - Modern Archives Institute, 2005. Currently, she is an associate professor at the RFT Micronesian Area Research Center, University of Guam. Brunal-Perry also serves as the Spanish legal historiographer and librarian in charge of the Spanish Documents Collection and Manuscripts Collection at MARC. Her research interest and publications concern documents related to the colonial Spanish administration in the Mariana and Caroline Islands. Brunal-Perry has done extensive archival research in Mexico, the Philippines, Spain, and the US. In addition, she directed the project "The Spanish Language Judicial Records of Guam."

#### Friday, September 1, 2017 Afternoon

Keynote Address
A Figure of National Dimension: Don Luis de Torres
Carlos Madrid
(Hibiscus Hall 1:00 – 1:45 p.m.)



A close look at the figure of Chamorro-Spanish Luis de Torres, second in command in the government of the Mariana Islands, can serve not only as an overview on how Chamorros of 200 years ago saw themselves, but also about what were Don Luis 'priorities as colonial leader: to reconnect the peoples of the Caroline Islands with the Marianas, to establish trade at a regional level, and to deepen the knowledge of Ancient Chamorro culture without losing the perspective of present-day needs. The dimension of the relevance of figures such as Luis de Torres is presented in a comparative overview with other territories with similar colonial experiences.

Carlos Madrid Álvarez-Piñer (1976), Director of Instituto Cervantes de Manila, holds a PhD Cum Laude in Contemporary History from Universidad Complutense de Madrid. He has conducted research projects about the Philippines and the Pacific since 1996 and has given lectures at the University of the Philippines, Keio University of Japan, University of Guam, and in the Diplomatic School of Madrid. He has authored the books *Flames Over Baler* (UPI Press, 2012), *Seráphico* (NCCA, 2012), *Beyond Distances* (Northern Mariana Islands, 2006), and *Belau na Sebangiol* (Instituto Cervantes de Manila, 2005). He was co-founder and editor-in-chief of Filipiniana.net, a division of Vibal Publishing House (2005-2006) and was Academic Coordinator of the Spanish Program for Cultural Cooperation at Instituto Cervantes (2006-2007). He worked in the International Cultural Cooperation at the Ministry of Culture of Spain for two years (2009-2010). In the Northern Mariana Islands, he has collaborated with the Museum of Culture and the Northern Marianas Humanities Council, and on Guam with the Historic Preservation Office (2000-2002).

# Sources of Sovereignty in the CNMI Dean Palacios (Hibiscus Hall 1:45 – 2:15 p.m.)

Contrary to what people of the territories frequently hear from federal officials, the establishment of the Commonwealth of the Northern Mariana Islands was an exercise of sovereignty by the people of the Northern Mariana Islands. In fact it was perhaps the first true exercise of sovereignty within the Marianas over the last few centuries. As a matter of international law, modern-day CNMI sovereignty has its roots in the Trusteeship System established by the UN Charter. But even after termination of the Trusteeship Agreement in 1986 (and concurrent entrance into US sovereignty), certain aspects of CNMI sovereignty remain intact. These aspects of sovereignty trace back not only to the Trusteeship System but they are also recognized as a matter of US domestic law. Applying the 1901 Insular Case of *Neely v. Henkel*, this paper demonstrates that the "dual-sovereignty doctrine," although recently denied to Puerto Rico, fully applies in the CNMI.

Dean Palacios is the current Laboratory Manager at the CNMI Bureau of Environmental and Coastal Quality. His primary interest is the intersection of Marianas history and the law, particularly in the 20th century and modern day. Palacios graduated from Stanford University in 2008 with a BS in Biology. Although not a lawyer, he also attended the University of New Mexico School of Law and stays current with recent developments in constitutional law.

#### The Contextual Reality of the Present Time for the People of the Marianas: Chamorros and Carolinians Dean Papadopoulos

(Azucena Room 1:45 - 2:15 p.m.)

The threats to culture are almost always gradual and, therefore, imperceptible. Understanding the variables that impact the present time for the people of the Marianas is an important task for thinkers and practitioners alike. The most difficult task for an educated person is to understand the variables that impact our life at the present moment. This is not about an analysis of the past, nor a vision of the future. Instead, this discussion presents several macro- and micro-variables that impact our life today in the CNMI. Three macro-variables (global shifts) and three micro-variables (local shifts) are discussed. The author offers three concrete solutions for dealing with these major- and minor-variables with the intended purpose of preserving the two indigenous cultures found on Saipan: that of the Chamorros and the Carolinians.

Dean Papadopoulos, PhD, has worked in the CNMI as an educator for 25 years. He has taught at the primary, middle, and high school level. Along with his teaching duties, he organized accreditation reports while at William S. Reyes Elementary School, Gregorio T. Camacho Elementary School and Dandan Elementary School. He has been nominated as Teacher of the Year 4 times and once as a Board of Regents Teacher Representative. He has been with Northern Marianas College for the past 15 years. He began as the Director of Institutional Effectiveness (Quality Control) and directed the research for the college. He has spoken at the Rotary Club, has published two articles with PREL Magazine, and is finalizing a book for students and teachers called *Four Foundational Skills*. He has several articles that have been published by the local newspapers, Saipan Tribune and the Marianas Variety, concerning the subject of culture. He is an Associate Professor of Education at Northern Marianas College.

### Indigenous Adaptive Resistance in the Mariana Islands: Rethinking Historical Eras David Atienza

(Hibiscus Hall 2:15 - 2:45 pm)

This paper is part of an ongoing research project that seeks to analyze indigenous adaptive resistance and cultural continuity during the Spanish colonial enterprise in the Mariana Islands. In doing so, Atienza will bring out evidence of cultural continuity and transformation, and what might be questioned as a compartmental and externally driven understanding of the history of the archipelago and its islands.

David Atienza has a Bachelor's degree in History and Masters in Anthropology and Linguistics. He received a PhD in Anthropology from the Complutense University of Madrid in 2006. He has taught history, philosophy, anthropology and applied linguistics at different institutions and universities in Spain, prior to teaching on Guam. Dr. Atienza's research interests are focused on Cultural Identity, Ethnohistory, and Linguistic Anthropology. He has authored several publications and participated in local and international conferences. Currently, he is an associate professor of Anthropology at University of Guam.

#### Marianas Sinahi Judy Flores

(Azucena Room 2:15 - 2:45 p.m.)

The crescent-shaped, carved and polished Tridacna shell object suggests greatness and power by its dense weight, sensuous shape, and cultural connotations associated with the moon. Contemporary Chamorro artists take pride in the skills necessary to carve this dense but brittle material and command high prices for their work. The object is worn, primarily by men, of all ages and levels of island society – from daily wear by artists and activists to stunning, inlaid pieces which often replace the necktie in island formal wear. This paper outlines the history of this object in contemporary times, from its revival from obscurity in the 1970s to its role in the development of Chamorro nationhood and identity. Yet, this object is rarely noted in any historical document known to this author, and archaeologists have not reported finding it associated with burials. What was its function in ancient Chamorro society?

Judy Flores, PhD, has lived in Inalahan since 1957 when her parents moved the family to Guam to take teaching jobs. She attended Guam public schools and the University of Guam, earning her BA and MA degree, before completing her PhD in Arts of Oceania from the University of East Anglia in Norwich, UK. She speaks fluent Chamorro and is married to Juan Naputi Flores (familian Apu) of Inalahan.

She taught in Guam public schools for ten years, then served as Folk Arts Coordinator for the Guam Arts Council for another ten years, helping to establish Gef Pa'go Chamorro Cultural Village in Inalahan over a 20-year period. She retired from the University of Guam in 2005 and currently is helping revitalize the Inalahan historic district through her G. Flores History Center and Hotnu Bakery, located in a 100-year-old former retail store. She has been a professional Batik artist since 1972, depicting the landscape and culture of Guam.

### Military Actions Regarding Rota in World War II David Lotz

(Hibiscus Hall 3:15 - 3:45 p.m.)

While not invaded by the forces of the United States in the summer of 1944, the fourth largest of the Mariana Islands was not ignored by the opposing forces of the Japanese Empire and the United States. Air, sea, and submarine efforts impacted Rota. For instance, while on the island the defending Japanese forces adjusted their defensive strategy to reflect the realities of the failure to previously stop the invaders on the beaches of the other Mariana Islands. Previously, Rota was utilized for the invasion of Guam in December 1941. An examination of archival documents, published books, oral histories, and cultural resource surveys results in this contrasting wartime experience on one of the southern Mariana Islands.

Dave Lotz is presently a historian with the War in the Pacific National Historical Park on Guam and American Memorial Park on Saipan. He is also Vice-Chairman of the Guam Review Board for Historic Preservation and the Guam Preservation Trust Board. Dave has previously presented papers regarding the Mariana Islands at prior Marianas History Conferences and at the 2016 Pacific History Association Conference. He has also extensively explored Rota and conducted archival research on the island.

#### The 1856 Smallpox Epidemic and Depopulation in Guam: How to Create the Marianas Narrative Jane Mack

(Azucena Room 3:15 - 3:45 p.m.)

1856 was a milestone year in Marianas History because a smallpox epidemic killed roughly half of Guam's Chamorro population. The accounts of mid-19th century life in the Marianas are in Spanish government and church records, as well as in foreign visitors' logs, memoirs, chronicles and correspondence. This paper examines known facts and shares information learned through participation in the Northern Marianas Humanities Council's 2015 history research workshop. It also examines historiography in the context of absent native voices. It finds that indigenous agency and responses to impacts on daily life, family structure, language, faith, and culture are under-reported or missing from the records of this epidemic. While further research, comparative language study, and genealogy analysis may yield new insights, historical fiction writing could also be useful in creating an inclusive Marianas narrative.

Jane Mack is the Directing Attorney of the Marianas Office of Micronesian Legal Services Corporation. She has lived and worked in Saipan, CNMI for more than 30 years. She has a BA in Sociology from Miami University, Oxford, Ohio and a JD from the University of Kansas. She writes novels in her spare time.

# Mobilization and Perspectives by the Japanese Military on Japanese and Native Civilians during the Pacific War in Saipan and Tinian Yumiko Imaizumi

(Hibiscus Hall 3:45 - 4:15 p.m.)

How did the Japanese military emerge into a military government operation in Saipan and Tinian prior to the war? What were the perceptions of the Japanese Military about the Japanese and Native civilians and their sense of loyalty to Japan? My presentation will attempt to examine, analyze and interpret some of the actions and rationale of the Japanese Military in terms of these two questions and focus on: 1) wartime conscription of Japanese civilians, 2) compulsory evacuation for Japanese nationals only, in principal, and 3) military requisition of facilities and mobilization of the *Nanyo Kohatsu Kabushikikaisha* (NKK) organization, personnel, farmers and laborers. Based on civilian survivors' recollections and Japanese and US archives, this study shows how the Japanese military and the South Seas government tried to make the Northern Marianas, especially Saipan and Tinian, a logistical base in the 1940's by utilizing civilians' daily lives for the battle.

Yumiko Imaizumi is a professor of International and Cultural Studies, Hosei University. Her research focuses especially on Japanese colonial policies and Micronesia's colonial society. She also researches immigration, wartime labor mobilization and repatriation of Micronesian, Okinawan, mainland Japanese, people from Japanese colonies and occupied areas and foreign citizen. She has conducted surveys of archives and interviews for about 30 years and has served as a consultant on several projects such as listing and microfilming the "South Seas Collection" in the US Library of Congress. She is a co-author of Son-Shi Li et al., eds., *Iwanami Series: Japan's History*, vol. 20(2014), Yuichi Sakamoto ed., The Japanese Military in the Local Society, vol. 7 (2015) and Yumiko Imaizumi et al., eds., *Comparative Studies of Repatriation under the Disintegration of Japanese Empire* (2016).

### Archaeological Data Recovery of Parcel 004-1-52, San Antonio, Saipan Boyd Dixon

(Azucena Room 3:45-4:15 p.m.)

During 2014 and 2015, the remains of the former US Coast Guard Loran station at San Antonio in southern Saipan were recorded and excavated by Cardno archaeologists for N15 Architects and Honest Profit International. On June 15, 1944, the location was called Yellow Beach 2 and 3 by the US Marines and Army infantry, braving Japanese artillery to establish a beach head. Even much earlier, before the arrival of Spanish missionaries in 1668, Afetna Point was one of many Latte Period hamlets and villages scattered up and down the western lagoon, from Agingan Point to Marpi. Archaeological lab work conducted on-site in 2017 yielded a complex record of this long history, from Latte Period cooking features and stone or shell artifacts, to Japanese war casualties and a concrete munitions magazine, to American combat weapons and UXO, to post-war US Coast Guard buildings, and to a modern boxing ring and a fruit stand. An overview of the Latte Period burial population will be presented by Kathy Mowrer under separate title.

Boyd Dixon is a Senior Archaeologist for the Cardno office in Guam and the CNMI. With over 40 years of archaeological experience in North America, Latin America, Western Europe, and the Pacific Basin, his interests are equally varied. They embrace prehistoric and historic patterns of settlement, subsistence, interaction, power, and conflict. Boyd holds a BA from the University of Alabama, with MA and PhD in Anthropology from the University of Connecticut. He has worked on Guam, Saipan, Tinian, Rota, and Pagan, and is also a research associate at the Micronesian Area Research Center at the University of Guam.

# Finding Apolonia: A Case Study in Assembling Direct, Indirect and Negative Evidence in the Search for her Ancestry Jillette Leon Guerrero

(Hibiscus Hall 4:15 - 4:45 p.m.)

In Guam, many families do not know much about their ancestors who lived in the early 1800s. One significant event that may have contributed to this situation was the worldwide influenza pandemic in 1918-19. Brought to Guam on board the military transport ship the USS *Logan*, the "Spanish Flu" killed over 6% of the island population. The very young and the elderly were especially vulnerable. Because of the high rate of mortality in the elderly, it has been said that over 80% of those who spoke Spanish perished because of the epidemic. For today's elderly, it is not uncommon for Guam residents to not know who their great grandparents were. For those who do, they know very little about their lives. This was the case with Apolonia Ada. This paper explores the challenges of researching elusive ancestors.

Jillette Leon-Guerrero has a BA in Anthropology from the University of Guam, an MA in Human Relations from the University of Oklahoma, and a certificate in Genealogical Research from Boston University. She currently is the President of Guamology Inc., a Guam-based publishing company, and also provides historical consulting services for Guampedia.com, the War in the Pacific National Historical Park and various other Guam organizations. Active in community service organizations, Leon-Guerrero currently serves on the Board of Regents of the University of Guam; is the Registrar of the Mariana Islands Chapter of the National Society of the Daughters of the American Revolution and is a past-President of the Guam Women's Club and its current historian. She is an active genealogist, recently completing a television documentary on the search for "John Paris", a resident of Guam who left the island in the late 1800s and settled in Kauai, Hawai'i, viewable online at www.acrossthewaterintime.com.

#### Naton Beach Site: A Look Back in Time Cherie Walth

(Azucena Room 4:15 - 4:45 p.m.)

Excavation at Naton Beach Site on Guam resulted in the recovery of the largest sample of Pre-Latte burials, as well as a large sample of Latte period burials. Today's talk will discuss key elements regarding the social, cultural, and genetic aspects of the two groups. Genetic information is suggested from the characteristics on the dentition. Social and cultural aspects of the two groups are indicated by characteristics of the dentition and by mortuary patterns. Similarities in the positioning and placement of the individuals suggests a similar world view. Horizontal social positioning indicates that both groups are primarily kin based with the Latte having some residence based groups. Vertical social positioning, or status, suggests some individuals had a higher status. There is much yet to learn from these data including a better idea of their relatedness on a local and regional scale.

Cherie Walth works out of SWCA's Albuquerque office as a Cultural Resources Program Director. From Fall 2009 to Spring 2011, she worked in SWCA's Guam Office as the Human Osteologist at the Naton Beach site as well as excavating and analyzing WWII remains. Walth returned from June 2013 to April 2014 as the principal investigator for the cultural resources program for the Guam office. During that time she also completed the analysis of human remains recovered from the San Antonio Village site during the Hagåtña Bridge project. Her experience includes human osteology (physical anthropology) and non-human faunal analysis; this expertise contributes to her overall skills in prehistoric and historic archaeological investigations. Her graduate project was an analysis of human remains from her fieldwork in Tunisia, North Africa. In her 30+ years of experience in cultural resources management, Walth has worked in such diverse regions as the US Southwest, the Pacific West, Micronesia, and North Africa.

#### Saturday, September 2, 2017 Morning

Keynote Address
Wronging the Rights: A Meditation on Legal Mischief in the Marianas
Julian Aguon

(Hibiscus Hall 9:00 – 9:45 a.m.)



There is legal mischief afoot in the Marianas. In both Guam and the NMI, lawsuits purportedly filed to vindicate the civil rights of non-native claimants are effectively obliterating fundamental rights of the long-colonized peoples of these islands. These cases are wolves in sheep's clothing. Though styled as reverse discrimination cases, these lawsuits have little to do with preventing race discrimination or safeguarding civil rights. Instead, they seek to deny multi-racial, multi-ethnic groups of people, namely, the pre-1950 residents of Guam and the NMI and their descendants, from effectively exercising their right to express their desires regarding their future political relationship with the United States and their right to control their ancestral lands and resources, respectively. Attempting to disguise such an injustice beneath the cloak of civil rights is as shameful as it is transparent. This talk will address particularly troubling aspects of the cases of *Davis v. Commonwealth Election Commission* and *Davis v. Guam*, focusing on the layered meanings and ramifications of invoking the civil rights legal framework to confound longstanding political struggle in these islands to throw off the colonial yoke.

Julian Aguon is the founder and visionary behind Blue Ocean Law, a boutique international law firm that services clients throughout Oceania. A native son of Guam, Aguon is a UN-recognized expert on the international law of self-determination who is devoted to breaking new ground in the areas of human and indigenous rights law. Licensed to practice law in the Marshall Islands, Palau, and Guam, Aguon has served as an attorney and advisor to the Governments of Guam and the Marshall Islands, the Association of Pacific Island Legislatures, the Pacific Island Health Officers Association, the NMD Corporation of the Commonwealth of the Northern Marianas, the Federated States of Micronesia-based Micronesian Shipping Commission, the Fiji-based Pacific Network on Globalization, and other civil society organizations in Oceania and Europe. A lecturer of Pacific Islands Legal Systems and International Law at the William S. Richardson School of Law (University of Hawai`i) and the University of Guam, Aguon has published numerous books and law articles reframing the self-determination struggles of indigenous and non-self-governing peoples as international human rights issues whose remedies lie beyond the borders of enclosing and administering states. He has lectured extensively at academic and civic institutions around the world, and, in 2011, was named a "human rights hero" by the Petra Foundation for his work toward advancing the rights of indigenous peoples in the Pacific region.

#### A Reassessment of Ancient and Recent Chamorro History using Bi-Parental Genetic Data Miguel Vilar

(Hibiscus Hall 9:45 - 10:15 a.m.)

Here we present a new study on the settlement of the Marianas, Chamorro origins, and recent Chamorro history through analyses of genomic data. Earlier work on the maternally-inherited mitochondrial DNA suggested that people first reached the Marianas islands some 3,500 years ago, and that modern day Chamorros were likely descendants of the archipelago's earliest settlers. The new research supports a mid-Holocene settlement of the Marianas' Islands from Island Southeast Asia, but suggests limited mixing took place from neighboring and distant groups, both prehistorically and historically, introducing new lineages to the Chamorro gene pool.

Miguel Vilar is a Molecular Anthropologist, whose research focuses on early settlement patterns and genetic diversity in the Pacific and Caribbean regions. In the Pacific, he focuses his fieldwork in Melanesia and Western Micronesia, including the archipelagos of Vanuatu, Palau, and the Mariana Islands. His work has been published in multiple journals including the American Journal of Human Biology, Journal of Human Genetics, Proceedings from the National Academy of Sciences, and the American Journal of Physical Anthropology. He also studies the genetic diversity of domestic animals (Pigs, Chickens, Horses, and Dogs) in order to infer settlement patterns and understand the impact of human culture on other species. In 2013 he joined the National Geographic Society (NGS) and since 2015 has led the Genographic Project for NGS. Genographic is a worldwide research project that aims to better understand the genetic diversity of human populations from throughout the world.

#### Recognizing Latte as Foundations of Our Future Kelly Marsh and Jolie Liston

(Azucena Room 9:45 - 10:15 a.m.)

Latte are unique to the Chamorro people. *I Manaotao Mo'na* (Chamorro ancestors) quarried, crafted, and lived upon latte for over 700 years. Remarkably, latte have stood the test of time, continuing to be part of our village and cultural landscapes centuries after their construction and use. They attest to *I Manaotao Mo'na* skill and ability and inform us of ancestral beliefs, social structure, and lifeways. Owing to this, latte have become iconic, serving as constants in these times of rapid change. In many ways, they are the foundation of island cultural life. In recognition of this, this paper discusses salient lessons learned over the years by cultural practitioners, University of Guam's Chamorro Studies Program special studies courses, archaeologists, historians, and others. This information is being compiled in a book meant for the general public—written by and for our island communities.

Kelly G. Marsh (Taitano) holds a doctorate in cultural heritage studies from Charles Sturt University, Australia, building on her BA in history and anthropology and an MA in Micronesian studies from the University of Guam (UOG). She authored the political review of Guam for the Contemporary Pacific: A Journal of Island Affairs for 11 years and remains active in local cultural and historical efforts. Some of this activity includes serving as the Chair for the History Subcommittee of the 12th Festival of Pacific Arts 2016 which Guam hosted; conducting applied research within the Mariana Islands; and teaching History of Guam and special studies courses at UOG such as the first latte carving and quarrying course offered by the university's Chamorro Studies Program, co-instructed with latte carver Joe Viloria and Moñeka De Oro.

Jolie Liston has conducted cultural resource management projects and academic research in Hawai`i and Micronesia for over 27 years, including such projects as the multi-disciplinary *The Legacy of Tarague Embayment and Its Inhabitants* and the *Palau Compact Road*. She earned a doctorate in archaeology from the Australian National University with her work on Palau's monumental earthwork land-scape. In 2009, Dr. Liston served as chairperson for the community oriented Pacific Island Archaeology Conference in Palau. As Cultural Component Project Manager, Liston was instrumental in the 2012 successful nomination of Palau's Rock Islands Southern Lagoon as a mixed natural and cultural World Heritage Site.

### Two Approaches to Marianas Rock Art: Culture History and Anthropology Rosalind Hunter-Anderson

(Hibiscus Hall 10:15 – 10:45 a.m.)

Within Micronesia, the southern Mariana archipelago stands out for the quantity and variety of its rock art, painted and incised on the dark walls of caves and rock shelters. The small images colored red, brown, black and white have attracted scholarly and popular attention for decades. Most accounts of these sites take the historical narrative form, about events in the Chamorro past. This approach to the archaeological record serves an important function, affirming the legitimacy of Chamorro identity. Anthropological archaeologists have a different purpose and "identity": explaining cultural variability, locally and globally, as scientists. Both approaches generate stories but the anthropological framework involves stories that are subject to empirical test, while the structure of culture histories precludes direct falsification and encourages ad hoc accommodation, or ignoring, of contrary facts. Both approaches can co-exist but have different implications for understanding prehistoric rock art in small scale, non-literate societies generally.

Rosalind Hunter-Anderson earned a BA and an MA in anthropology from the University of California Los Angeles in 1969 and 1971, respectively. In 1980 she was awarded a PhD in anthropology, with an archaeology specialty, by the University of New Mexico. Hunter-Anderson began her fieldwork in 1980 in the Yap Islands and has practiced archaeology in the Carolines, the Southwest Islands of Palau, and the Marianas for over thirty years. She is the author of numerous technical reports and scholarly publications, as well as papers presented at local and international conferences. Formerly a resident of Guam and a founder of Micronesian Archaeological Research Services, Hunter-Anderson now lives in Albuquerque, New Mexico, where she continues to research and write about Pacific Islands archaeology. Recent projects include documentation of Yapese "stone money banks," chemical and dating analyses of Guam pictographs, and ancient DNA analysis of human remains from the oldest cemetery in the Marianas.

#### How Do the People of Guam Understand Historical Injustice?: The Beginning of the Commission on Decolonization and Color-Blind Ideology Reo Nagashima

(Azucena Room 10:15 – 10:45 a.m.)

In Guam, the Chamorro indigenous rights movement developed in the 1970s, raising concerns about reverse discrimination against non-Chamorros. Some people have claimed that Chamorro rights might be unconstitutional because of the violation of the principle of color-blindness which seems to be anti-discriminatory. The backlash against Chamorro rights has been growing since the *Rice v. Cayeta-no* decision in 2000 which made the Hawaiians-only voting restriction for trustees of the Office of Hawaiian Affairs (OHA) unconstitutional. There have been conflicting views about historical injustices due to American colonialism in Pacific Islands such as Guam and Hawaii. This paper will examine how the color-blind ideology has affected the people of Guam and has made some people forget about the historical injustices perpetrated on the Chamorro people, focusing on the political status plebiscite from 1997 to the early 2000s—from the establishment of the Guam Commission on Decolonization for the Implementation and Exercise of Chamorro Self-Determination to a few years later after the Rice decision.

Reo Nagashima is a postdoctoral research fellow of Japan Society for the Promotion of Science (JSPS), and a lecturer in the Faculty of Law at Hosei University, Japan. His book, *America and Guam: Colonialism*, *Racism*, *and Indigeneity*, was awarded the Japanese Society for Oceanic Studies Prize. Nagashima received his PhD in sociology from Hosei University.

### Mechanistic vs Organic Models of Education in the Northern Marianas Galvin S. Deleon Guerrero

(Hibiscus Hall 10:45 - 11:15 a.m.)

Since the Trust Territory administration, the history of education in the Northern Marianas has been characterized by the steady Anglo-Americanization of formal schooling in the islands. This trend is rooted in the industrial model of American education that arose at the turn of the 20th century to meet the workforce needs of the country's growing industrial economy. That mechanistic model of education persists in the 21st century, despite new models of more organic learning that have emerged in the new millennium. As opposed to mechanistic models of education that are standardized, hierarchical, and competitive, organic models are more personalized, engaging, and collaborative. Sharing some preliminary research towards a doctoral dissertation, the presenter will discuss the steady mechanization.

of education in the Northern Marianas, contrasting that mechanistic model with organic models of education that are not only emerging in 21st century pedagogy, but are also embedded in indigenous cultures.

Galvin Deleon Guerrero has a BA in English from the University of Puget Sound, an MA in School Administration from the University of San Francisco, and is currently enrolled in the University of Southern California Rossier School of Education's Doctor of Education in Organizational Change and Leadership program. He was a Director of Development, Vice Principal, and Principal for Mount Carmel School, where he is now the president, and has also been the Director of Institutional Effectiveness and Accreditation Liaison Officer at Northern Marianas College. He also served on the college's Board of Regents from 2000 through 2005, as well as a member of the CNMI Board of Education from 2008 through 2013, where he now represents private schools. Over the years, Galvin has kept his foot in the classroom, teaching speech, history, government, and English at Mount Carmel School and Northern Marianas College, in addition to coaching speech, debate, and drama at Mount Carmel School.

#### Radiocarbon Dating in the Mariana Islands Fiona Petchey (to be read by Cacile Craft) (Azucena Room 10:45 – 11:15 a.m.)

One of the most enigmatic human dispersals into the Pacific is the colonization of the Mariana Islands. The interpretation of radiocarbon (14C) dates from early settlement sites in the Marianas are hotly debated. This colonization event is thought to represent possibly the longest ocean voyage of its time (over 2000 km from Taiwan to the Marianas) — a significant technological achievement originally considered to have occurred around 3500 years ago. This old age is especially problematic in that these early colonists subsequently remained in isolation for more than 2000 years. The age of one of the earliest Mariana sites; Bapot-1 on Saipan, has recently been revised down to ~3200-3080 cal. BP following research by Petchey et al. (2016) which demonstrated that 14C depleted waters (hardwaters) had been incorporated into the estuarine Anadara antiquata shells used to date the site. This research has demonstrated the importance of integrating radiocarbon, environmental, and zoological information when building island chronologies, and highlights the potential domino effect such evaluations can have because of the need to re-evaluate established ideas, not just for the island under study but for the entire archipelago.

Dr. Fiona Petchey is a Senior Research Fellow at the Waikato Radiocarbon Dating laboratory in New Zealand. Her research involves the application of radiocarbon techniques to the improvement of archaeological chronologies by the joint investigation of site taphonomy and sample specific 14C effects, specifically the impact of estuarine environments on shell 14C ages. Failure to recognize the importance of these issues has in the past contributed to controversy over the timing of colonization, settlement and cultural development. This work underpins many recent revisions to the prehistory of the region starting with the age of first settlement (Mariana Islands, Papua New Guinea), as well as subsequent culture transformations as people moved through Oceania (Vanuatu, New Caledonia, Samoa, Fiji) and beyond to New Zealand.

# Fan'tachu Fama'lauan: Women's Resistance to Militarization in the Commonwealth of the Northern Mariana Islands Sylvia Frain

(Hibiscus Hall 11:15 – 11:45 a.m.)

This paper highlights contemporary demilitarization efforts occurring in the Commonwealth of the Northern Mariana Islands (CNMI) since the release of the Draft/Overseas Environmental Impact Statement in 2015, The Commonwealth of the Northern Mariana Islands Joint Military Training (hereafter CJMT) document. This paper focuses on three examples of Chamorro and Refalawasch women-led contemporary resistance to US militarization in the CNMI. Digital, legal, political, and spiritual resistance is currently unfolding across the archipelago by online petitions, in solidarity videos, and through federal lawsuits. Women-led organizations based in the CNMI are involved in the resistance and combine matriarchal societal structures, Indigenous cultural knowledge(s), and new media technologies.

Sylvia C. Frain recently submitted her doctoral thesis with Te Tari Kõrero Nehe me te Mahi Toi Onamata/The Department of History & Art History and Te Ao O Rongomaraeroa/The National Centre for Peace and Conflict Studies at The Te Whare Wānanga Otāgo/University of Otago, Aotearoa New Zealand. She is also a Research Associate at the Richard Flores Taitano Micronesia Area Research Center, Unibetsedåt Guåhan.

### Following the Spirit Canoe Michael Clement Sr.

(Azucena Room 11:15 - 11:45 a.m.)

In 1596, Padre De Angeles spent enough time in Guam to observe a Chamorro funeral chant and he described it in a letter to his superiors. It wasn't until 2001, in the thesis entitled, "The Ancient origins of Chamorro music" (Clement, 2001), that it was connected to oral history that identified it as a soul voyage in a spirit canoe. Now, over 400 years after De Angeles' observation, it appears that there is a connection between the lyrics of this ancient chant, the creation myth, and a funeral song currently sung by Chamorro Catholics at the moment of burial. This paper will discuss various factors that bring these three "songs" together. In common are some supporting archeological specimens, as well as ancestral mythology, oral history and the words of the ancient chant. In these sources, the soul is described as reaching the heavens in a spirit canoe, and this corresponds with other Micronesian funeral practices of voyages to heal the soul. There is also the common element of the bat as a navigator of the soul in Micronesia, in Guam, Chu'uk and Central Sulawesi. Rock art in Saipan supports the existence of soul voyages.

Michael Clement, Sr. began research into ancient Chamorro music in 1996 while enrolled in the Micronesian Studies master's program at the University of Guam. He is a lifetime member of the International Council of Traditional Music (ICTM) and has devoted his research to distinguishing ancient versus colonial elements in Chamorro music. His goal has been to create a curriculum of Chamorro music for youth; to that end, he teaches music in the Guam public schools.

#### Saturday, September 2, 2017 Afternoon

# A Large-Scale View of Ancient History of the Mariana Islands Mike T. Carson and Hsiao-chun Hung (Hibiscus Hall 1:00 – 1:30 p.m.)

Taking a large scale perspective, the ancient history of the Mariana Islands can open windows into more than 3500 years of continuously changing natural and cultural history. Presenting a unified narrative of this grand sweep of natural-cultural history, we can pursue new ways of thinking about how our inhabited world has evolved, how it continues to do so, and how our actions might affect the future. We can learn from the past records of how people adapted successfully versus unsuccessfully to the changing conditions of climate, sea level, population dynamics, and more.

Mike T. Carson (Ph.D. in Anthropology, University of Hawaii, 2002) investigates archaeological landscapes throughout the Asia-Pacific region, with special emphasis in the Mariana Islands. He authored *First Settlement of Remote Oceania: Earliest Sites in the Mariana Islands* (Springer, 2014) and *Archaeological Landscape Evolution: The Mariana Islands in the Asia-Pacific Region* (Springer, 2016). He currently is Associate Professor of Archaeology at the Richard F. Taitano Micronesian Area Research Center (MARC), University of Guam, and he is co-editor of *Asian Perspectives: The Journal of Archaeology for Asia and the Pacific*.

Hsiao-chun Hung (Ph.D. in Archaeology, the Australian National University, 2008) concentrates on human migrations and trading networks in southern China, Taiwan, Mainland and Island Southeast Asia, and the Mariana Islands. Her cross-regional research has supported substantive comparisons of the archaeological materials from multiple sites, for instance toward tracing the ancient movements of people across the region. She currently is Research Fellow in the Department of Archaeology and Natural History at the Australian National University.

#### Famalao'an Minaguem / Women of Peace: Sexual Violence and Female Agency from Tiempon Chapones Elizabeth Ua Ceallaigh Bowman

(Azucena Room 1:00 - 1:30 p.m.)

This presentation explores the spaces of silence and vocality regarding sexual violence and intergenerational trauma in postwar and contemporary sociopolitical spheres on Guam. The plight of women forced into sexual slavery by the Japanese military empire during World War II (*Tiempon Chapones*) is a fixture within the national memory of many Asian countries but this scourge extended into the Pacific Islands as well, as Chamorro women were exploited by Japanese troops in the Mariana Islands. Historically, the subject of these "famalao'an gera" ("women of war") has too often been dealt with superficially, if at all. How have Chamorro women have asserted agency in various ways? This presentation includes the testimonies of Nicholasa P. Mendiola, Alfonsina Flores, and members of the Flores family in a postwar US war tribunal. This presentation examines this history as addressed in two contemporary works: *Ai*, *Hagå-bul*, a play by Peter R. Onedera, and "the silhouette dance" performed in the 2014 play *Pågat*. Society must provide space to empower and give voice to indigenous colonized people on many levels, including that of sexual exploitation, but also of political self-determination, perpetuating and establishing Chamorro cultural ideals for a sustainable peace.

Elizabeth "Isa" Ua Ceallaigh Bowman is an assistant professor of comparative literature and the director of the Women and Gender Studies program at the University of Guam. She has published articles on the translation politics of Mary Wortley Montagu and contemporary activist interpretations of Chamorro legends. Her current work examines militarized sex slavery in World War II-era Guam, whiteness in contemporary women's lives on Guam, and whiteface in a mid-twentieth-century production of *The Duchess of Malfi*. She is also part of the team behind *Hongga Mo'na*, an online repository of Chamorro-language oral narratives from Chamorro elders.

#### From Erotica to Exotica: Historical Fiction in Mariana Islands Novels, 2012-2017 Anne Hattori

(Hibiscus Hall 1:30 - 2:00 p.m.)

While Pacific Islanders in Polynesia and Melanesia have produced many fictional works over the past 40 years, the same could not be said of Micronesia. Since 2012, however, more than 10 novels have been published that feature the Mariana Islands, the Chamorro people, and our indigenous culture, including four written by natives and five by authors who have at one time resided in the Marianas. These novels make heavy use of island landscapes, Chamorro legends, and Marianas history, sometimes as mere backdrops in their storylines but other times as key ingredients in their plot's unfolding. This presentation, firstly, provides short summaries of some of these novels, in the hopes that readers might be inspired to seek them out and read what others are writing about our islands and culture. Secondly, this paper analyzes some of the ways in which these novels represent Chamorro culture and history — at times exotically, sometimes erotically, and often times erroneously.

Anne Perez Hattori, PhD, Familian Titang, teaches in the History and Chamorro Studies programs at the University of Guam. Her research interests include Guam in the US Naval era, Chamorro gender histories, and health related issues such as leprosy, midwifery, and betel nut. Hattori currently serves as president of the Pacific History Association, an international organization of scholars dedicated to research about Oceania.

### Teach, Prepare, & Inspire: A Community-Based Directed Archaeology Joe Quinata

(Azucena Room 1:30 - 2:00 p.m.)

The Humåtak Heritage Youth Mentors have been with the Humåtak Community Foundation since its inception in 2011 and range from ages 12 – 25 years. All have volunteered their time to assist in the teaching and learning of Humåtak's history, cultural, and environmental stewardship to a total of about 50 – 60 youth from the village of Humåtak. They lead other Heritage Youth as docents and guides to the Humåtak Heritage Walking Tour, Ridge to Reef Conservation Awareness and Outreach, Coral Growing, and Tree Planting Legacy. Humåtak Heritage Youth Mentors include Jaren Aguon, Mikaela Aguon, Tyler Aguon, Troy Cruz, Ben Quinata, Larazo Quinata, Samaria Quinata, Xavier Quinata, Detra Santiago, and Gabriela Topasña.

Joe Quinata is the Chairman and Founding Member of the Humåtak Community Foundation. Mr. Quinata volunteers his time to provide evening storytelling sessions about Guam and Humåtak's history and provides guidance to about 25 mentors of the foundation. He is currently the Chief Program Officer of the Guam Preservation Trust, Advisory Member of the National Trust for History Preservation in Washington D.C., and Executive Council Member of National History Day in Maryland.

# Intergenerational Historical Trauma and Post-traumatic Growth in an Indigenous Pacific Island Community Jennifer Ada Furey Maratita

(Hibiscus Hall 2:00 - 2:30 p.m.)

The present study seeks to address the need to understand the impacts of historical trauma and intergenerational consequences and to influence current interventions towards increased cultural competence and sensitivity in order to address the health disparities of indigenous ethnic minority groups of the CNMI. The present study explores a project that compiled oral narratives of historical traumatic events as told by survivors to subsequent generations, published in a book titled *We Drank Our Tears: Memories of the Battles for Saipan and Tinian as Told by Our Elders* (Tuten-Puckett, 2004). Elderly family members shared with school aged students their experiences of survival during the capture of their islands during WWII. The students then transcribed and illustrated those stories. The present study was a follow up study that explored the impact of posttraumatic growth experienced by these students due to their intergenerational historical trauma.

Jennifer Ada Furey Maratita has worked in the behavioral health field in the CNMI for over 11 years and is currently a Licensed Mental Health Counselor and Psychological Associate in private practice. She is a doctoral candidate in Clinical Psychology with her dissertation research titled: "Intergenerational Historical Trauma and Posttraumatic Growth in an Indigenous Pacific Island Community."

# Who Wears the Beads? 2,000 Years of Ornaments from an Archaeological Site on Guam Judith Amesbury

(Azucena Room 2:00 - 2:30 p.m.)

In 1989, Micronesian Archaeological Research Services (MARS) conducted an excavation at Chalan Piao, Saipan, which is one of the earliest sites in the Mariana Islands. At Chalan Piao, the MARS archaeologists found more than 400 cone shell beads, as well as fragments of cone shell bracelets. However, no human remains were recovered. The archaeologists could not line up the ornaments with the people who would have worn them. Were the ornaments found in archaeological sites in the Marianas worn by men or women? Only by the older respected people or also young people? Only by the Pre-Latte people or also the Latte people? Now an excavation has been completed on Guam that allows us to answer those questions. At the Naton Beach Site, more than 1,700 shell and shark teeth ornaments were found on the human remains. The ornaments were created over a 2,000 year period. The earliest ornaments date to approximately 500 BC, and the most recent are post-Contact. This paper examines the temporal, spatial and personal distribution of the ornaments.

Judith R. Amesbury earned her degree in Anthropology from the University of Arizona. She has worked with Micronesian Archaeological Research Services for more than 25 years. Her area of expertise is Marine Resource Use. Amesbury has authored numerous reports and publications about fishing and invertebrate collecting, as well as the shell artifacts in the Mariana Islands.

#### Garapan and San Roque: Case Studies from Saipan, CNMI Michael Dega

(Hibiscus Hall 2:30 - 3:00 p.m.)

This paper takes site data from two recently excavated locales on Saipan and discusses the archaeology, physical anthropology, and bio-archaeology of the sites. The goal is to frame these within larger questions of origins and changes in the island's demography through time, and to assess several migration models for the settlement of Saipan and the Northern Marianas.

Dr. Michael Dega has 25 years of archaeological experience in the Pacific and Asia and currently serves as Principal Investigator for Scientific Consultants Services, Inc. based in Honolulu, Hawaii. In this capacity he is responsible for overseeing archaeological projects in

Hawaii and the CNMI. Dega earned a PhD in Archaeology from the University of Hawaii in 2011. His dissertation research "Prehistoric Circular Earthworks in Cambodia" focused on archaeological methods, human-environmental interactions, soil and human dynamics and historical ecology. Dega first worked in the CNMI in 1997 and recently oversaw archaeological surveys in San Roque and Koblerville as well as a major data recovery project in Garapan Village.

### Guam History Day: Writing Guam's History Joe Quinata and LaVonne Guerrero-Meno

(Azucena Room 2:30 - 3:00 p.m.)

Guam History Day, a Guam Preservation Trust and University of Guam Micronesian Area Research Center (MARC) annual project, was initiated by education stakeholders of historic preservation as a strategic element in the development of a community action to protect and preserve Guam's historic sites, culture, and perspectives for the benefit of Guam's people and future. The Guam History Day competition is much more than just one day. It's a year-long program that involves middle and high school students and their teachers as they work to creatively develop their perspectives of Guam's history through research and reading, presentations in writing, visual projects, and performance. This presentation will involve students showing their projects as they explain the process to achieve a winning project.

Joe Quinata is the Chief Program Officer of the Guam Preservation Trust and for the last ten years, was the National History Day State Coordinator. Mr. Quinata was appointed and served as the National History Day Executive Council Member representing Asia and the Pacific Region since 2014. Mr. Quinata's passion and commitment to Guam's history is also evident in his work with the Humåtak Heritage Youth, transforming village youth to become docents to share their village history. In 2014, Joe Quinata was presented the Pioneer in Preservation Award by the Asian and Pacific Islanders American for Historic Preservation Forum in Washington D.C.

LaVonne Guerrero-Meno is the Administrative Officer for the Micronesian Area Research Center. She has a bachelor's degree in Business, specializing in Marketing and has completed postgraduate studies in Management obtaining a master's degree in Business Administration from the University of Guam. She has been actively involved with the Publication program, the MARC Seminars, the Project Manager for the University of Guam's ANA Grant, *Adabi I Fino CHamoru gi Kolebu* project and for the past five years coordinated the Guam History Day program. Facilitating our people to research, explore and embrace their history and share the uniqueness of our island people to a global audience is quite rewarding.

# Ni Ngai'an U Ma Funas Hit: The Logics of Chamorro Erasure in Guåhan Kenneth Gofigan Kuper (Hibiscus Hall 3:00 – 3:30 p.m.)

In March 2017, Federal Judge Francis Tydingco-Gatewood ruled in favor of Arnold "Dave" Davis in *Davis v. Guam*, who argued that his constitutional rights were being violated when he attempted to register for the Decolonization Registry and was turned away due to his failure to meet the criteria of "Native Inhabitant." Her ruling has a large impact on the future of Guåhan as she positions Chamorros or "Native Inhabitants" as simply another ethnicity or race, rather than acknowledging Chamorros as the indigenous people of Guåhan in a meaningful manner. This presentation argues that the *Davis v. Guam* ruling is not unprecedented, but rather another in a long, malevolent genealogy of attempts to erase the Chamorro people. Through analyzing tourism ads, "local" identity, militarization, and World War II, it will be shown how "liberation," "civil rights," and "multiculturalism" have all been weaponized to disenfranchise the Chamorro people of land, self-determination, and human rights.

Kenneth Gofigan Kuper is a Chamorro from the Mariana Island of Guåhan. He received his BA in Psychology from the University of Guam and his MA in Pacific Islands Studies from UH Mānoa. He is currently a PhD student in Political Science at UH Mānoa where his research focuses on small state defense strategies, militarization and base politics, Oceania, independence movements, and language revitalization. He is the Co-chair of the Educational Development and Research committee for Independent Guåhan and is an avid decolonization and Chamorro language revitalization activist. He has a two-year old daughter with whom he speaks exclusively in Chamorro and is a devoted fan of hardcore music.

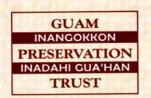
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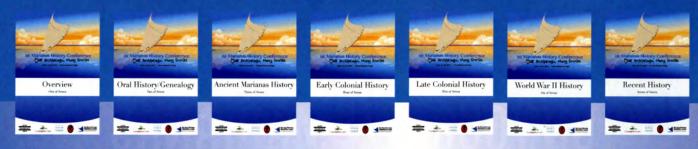


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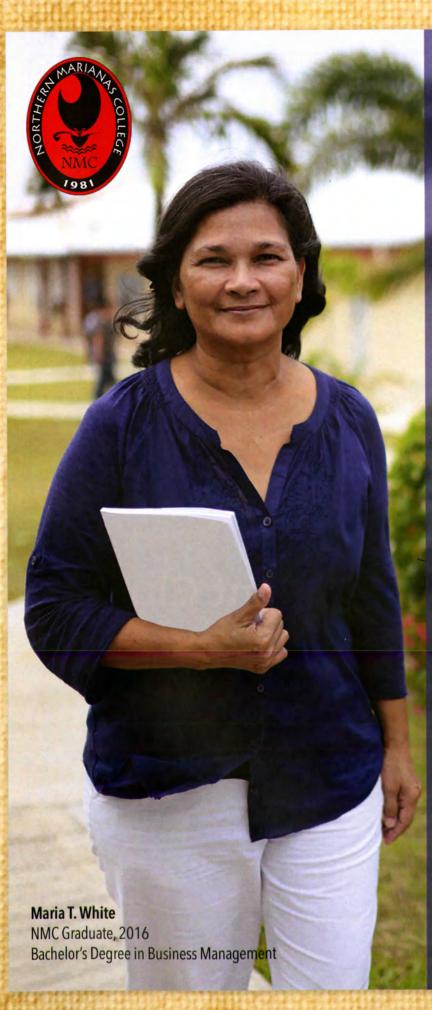










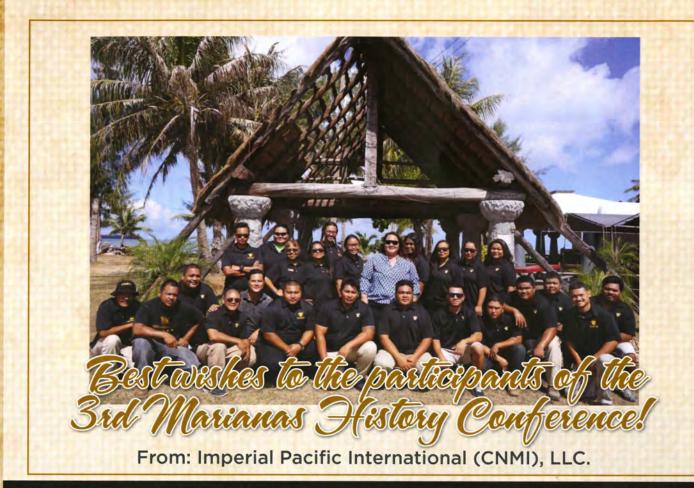


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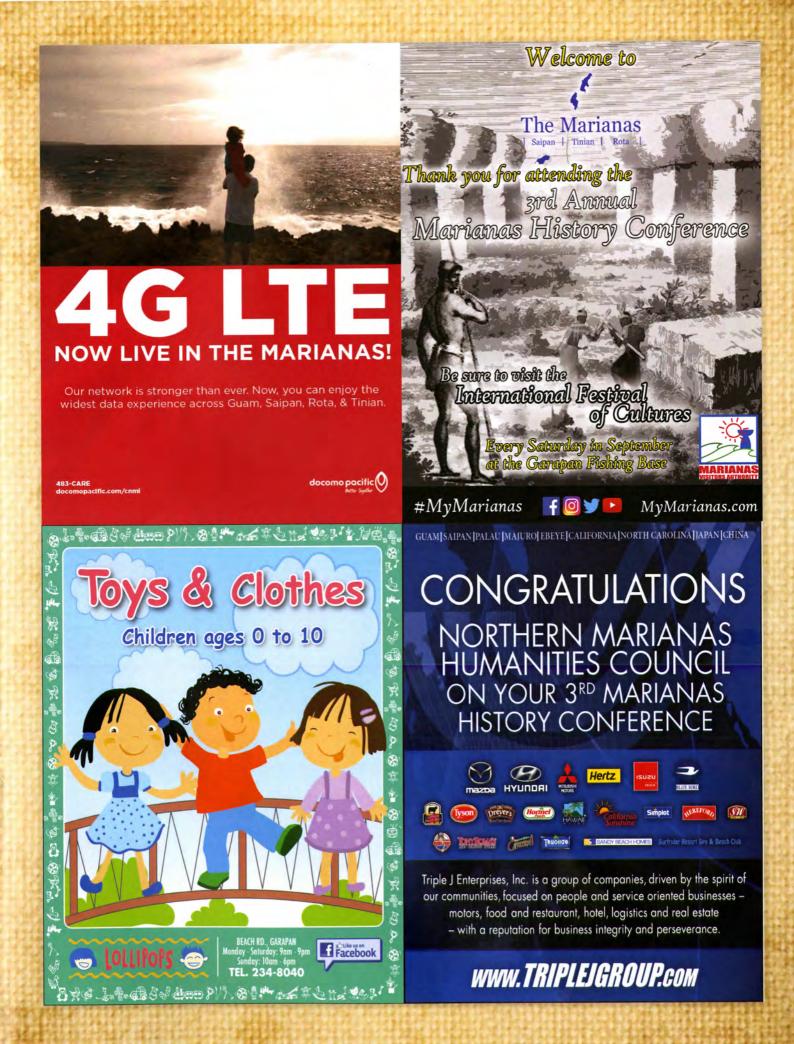


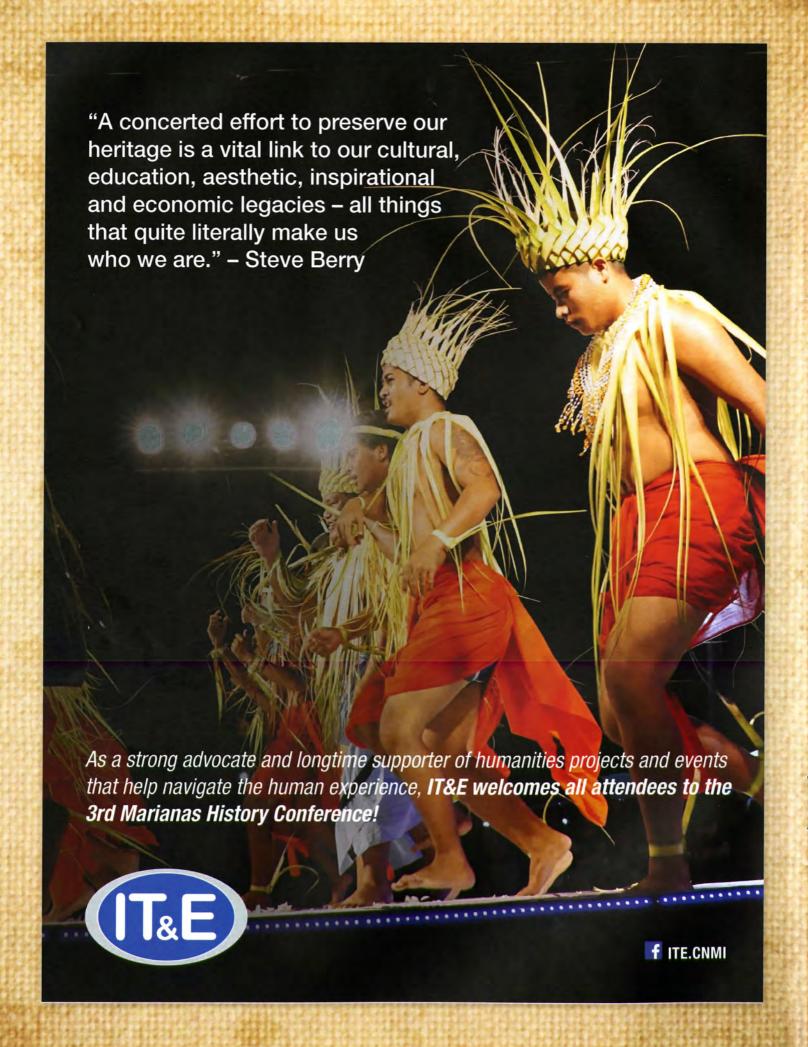
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### **Indigenous Revisionism**

By Laura M. Torres Souder, Ph.D.
President and CEO, Souder, Betances and Associates, Inc. Chicago souder@betances.com

Abstract: Who has the right and responsibility to challenge conventional/colonial historiography? Indigenous historians do! For too long, the only written accounts of Marianas history were offered by those who toed the line of "great men, great deeds." This so-called official documentation of indigenous lived experience marginalized indigenous people to the point that history became the story of what other people did in their own homeland. It is time indigenous people bring the invisible out of hiding by becoming their own storytellers. This presentation aims to share lessons from Souder's own journey as a CHamoru historian. It draws on current manifestations of how indigenous people of the Marianas have begun to reconstruct social reality in writing and creative works. Ultimately, the goal of Indigenous Revisionism is to redirect indigenous historical narrative and place indigenous ancestors as the primary actors in a collective historical experience.

Revisionist historians contest the mainstream or traditional view of historical events. They question prevailing interpretations in an effort to provide a more balanced perspective of history which includes not only the record of empire builders and colonizing forces but that of native inhabitants of the lands acquired and conquered. They also seek to tell the story of ordinary people through their own eyes. Historical revisionism, then, is a popular process of reinterpreting, expanding and refining the writing of history. It becomes controversial when it reverses or challenges moral interpretations or motives of major players. This form of revisionism is quickly challenged by the supporters of conventional historiographic interpretations, often in heated terms.

The term "revisionism" is used pejoratively by people who charge that revisionists are deliberately distorting the "true" historical record. This perspective, which calls the legitimacy of revisionism into question, is fueled by nativist or racist sentiments. Revisionist history is often practiced by those who are in the minority, such as feminist historians, ethnic minority historians, those working outside of mainstream academia, essentially historians who have the most to gain and the least to lose in challenging

the status quo. In the friction between the mainstream of accepted beliefs and the new perspectives of historical revisionism, historical interpretations are either changed, solidified, or clarified. Revisionist interpretations often gain currency and are viewed as more balanced. They may become the more acceptable account of history over time.

Historical Revisionism seeks to:

- > Re-interpret the historical record;
- Develop and refine the writing of history;
- > Challenge conventional historiography in order to include the experiences and perspectives of participant people in historical events and the meaning assigned to outcomes; and,
- Include the account of ordinary lives in the Historical Narrative

The following chart shows the progression of American Revisionism as it has developed.

#### The Trajectory of Revisionism in American Historiography



Women's Studies, Ethnic Studies, Afro-centric Studies, Native American Tribal Studies and Hawaiian Studies have provided a framework for other colonized American island nations to build upon.

#### Indigenous Historiography

The absence of our voice or distorted images of our role as indigenous people of the Marianas in the official written historical records has led to an unbalanced, fractured sense of who we are as the first settlers of these islands. Generations of CHamorus have been disconnected from our historical heritage and traditional knowledge. Historical revisionism provides an alternative framework which incorporates perspectives that have heretofore been ignored.

The goal of indigenous revisionism is to redirect our historical narrative and place ourselves and our ancestors as the primary actors in our collective historical experience. It is the reconstruction of social reality in academic writing and creative works to centralize the wisdom, knowledge and experience of indigenous people as the substance and primary focus of historiography.

Indigenous historiography, then, is the telling of our story (lived experience) and exploration of our ethos (worldview, beliefs, myths, legends and rituals) by indigenous storytellers. In order for us to reclaim our voice effectively though, we must overcome the colonial mentality that we have nothing worth telling. Paolo Freire reminds us that, "the oppressed, having internalized the image of the oppressor and adopted his guidelines are fearful of freedom."

While revisionism is the process of scrutinizing what has been written, we must nevertheless guard against the inclination to summarily dismiss conventional accounts as unimportant. Accounts from missionaries, explorers, colonial administrators, adventurers, anthropologists, archaeologists and linguists have provided indigenous historians with many valuable insights into who we are as a people. These historical records are invaluable to our reconstructing and reinterpreting cultural practices and events for which we have no living memory.

#### Indigenous Revisionism as an Instrument of Decolonization

The first act of liberation in the journey toward cultural sovereignty is to claim our identity. We must not be afraid to venture into the MATA of our ancestors and be propelled by their wisdom to change our history by changing the way we look at ourselves and our reality. In the wise words of Paolo Freire, "Liberating Education consists of acts of cognition and not of transferals of information." This is the purpose and promise of indigenous revision. As we journey forward to reclaim our identity, we must be acutely aware that terms or names first recorded by chroniclers, cartographers, missionaries, explorers, scientists, colonial officials and other non-indigenous visitors are sounds they heard through their own linguistic framework. Documenting terms in the way they heard them, may not be an accurate representation of Fino' Haya. If these terms hold no meaning or cultural relevance and if we have words in our indigenous language that are more culturally appropriate, we should not be afraid to revise or replace such terms to establish authentic expression which is connected to our indigenous optic or MATA.

As with revisionism in American Historiography, there are also discernible progressions in Marianas Historiography which are represented in the following trajectory:

#### The Trajectory of Revisionism in Marianas Historiography

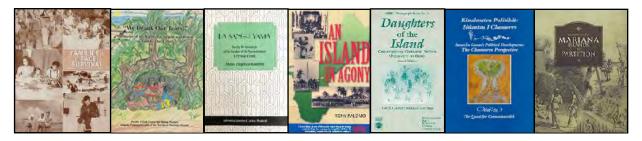
Challenging and Reinterpreting events documented in Western Accounts aolo Freire

Rewriting History to include and centralize the CHamoru experience

Creative
Interpretation of
Indigeneity and
Resurgence of
Traditional Practice

Indigenous Historiography

Some literary examples of indigenous revisionism in the telling of the CHamoru story include:



Video products includes: Fino'Haya Series Mothering Guahan War for Guam A History of Guam through Song

MAISA Fanhasso Guahan I Tinaotao Marianas I am Chamorro

#### **Drawing Inspiration from American Revisionism**

The utilization of the cultural ethos and specialized knowledge (MATA) embedded in our language (Fino' Haya) to guide interpretations of traditional practices and revisions in naming is critical. American Revisionism provides meaningful illustrations of how word choice to reclaim identity is an integral part of rewriting our story. Some examples of how identity words have evolved to align with new interpretations are provided below:

- > "N ---" > Colored > Negro > Black > African-American
- ➤ Wetbacks > Mexicans > Chicanos or Mexican-Americans
- "Spiks" > Puertoricans > Newyoricans > Boricua
- ➤ Girls/Gals> Ladies (Mrs.and Miss) > Women (Ms.)
- Reclaiming our Identity
- ➤ Our Island: Boam > Goam > Guam > Guahan

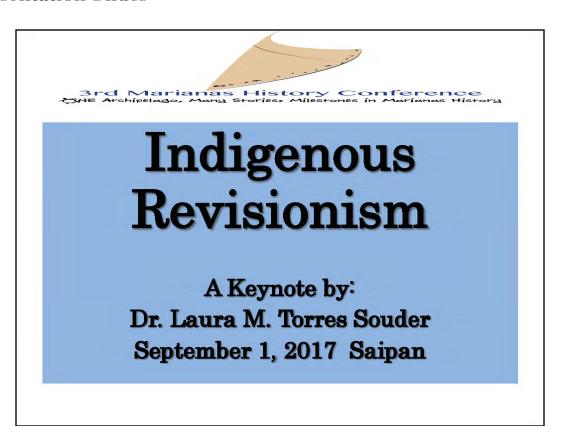
- Our People: Taotao Tåno' yan Tåsi > Cha-morro > Guamanian/Saipanese> Man Taotao Tåno' /CHamoru
- ➤ Gupallao > Carolinians > Refaluwasch
- ➤ Our Creation Story: Puntan & Fu'una > Pontan & Fo'na

Ultimately, transformative authenticity is driven by critical consciousness. As Brant Castellano (2000) has noted, "The knowledge that will support [our] survival in the future will not be an artifact from the past. It will be a living fire, rekindled from surviving embers and fueled with the materials of the twenty-first century". It is not only Indigenous students but all learners who can benefit from the revitalization of Indigenous knowledges.

Decolonizing Aboriginal Education In The 21St Century
Elizabeth Ann Munroe, et al.

Through indigenous revisionism, we can pursue our freedom without fear to co-create our own image of who we are as the taotao tano of this Archipelago with many stories and milestones in our shared history and language as the indigenous people of the Marianas.

#### **Presentation Slides**





The first act of liberation in the journey toward cultural sovereignty is to claim our identity. We must not be afraid to venture into the MATA of our ancestors and be propelled by their wisdom to change our history by changing the way we look at ourselves and our reality. This is the purpose and promise of indigenous revision.





# Kulu' – Trumpet Shell Call to Action

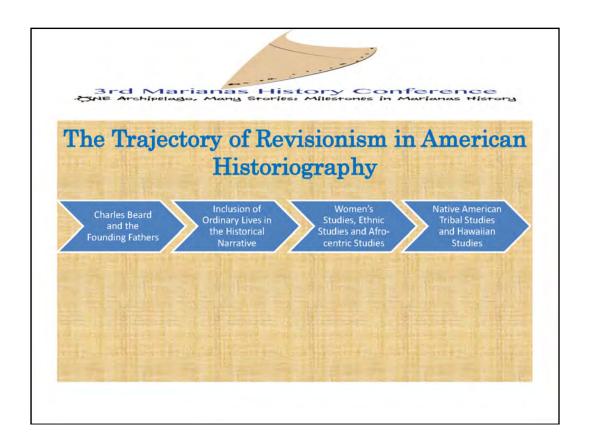
Mata – "Insight" Indigenous Wisdom
See What is Not Visible to the Eye
Mañaina – Our Ancestors

The Wise and Ancient First People – Taotao Tâno' from Whom We Descend

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#### **Historical Revisionism Defined**

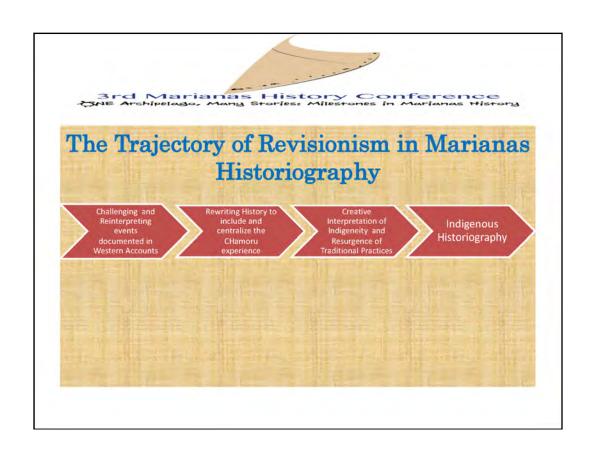
- > Re-interpreting the historical record.
- Developing and refining the writing of history.
- ➤ Challenging conventional historiography in order to include the experiences and perspectives of participant people in historical events and the meaning assigned to outcomes.

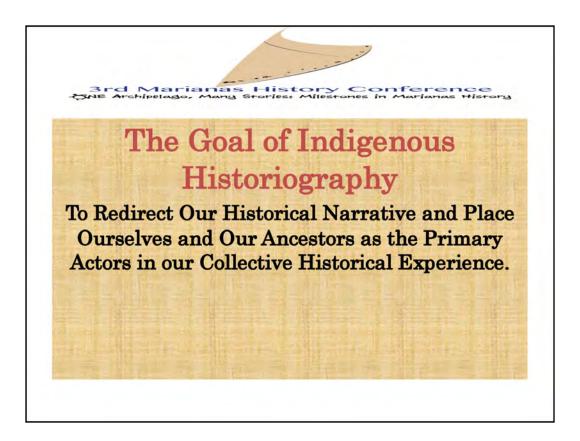




#### Caution

Revisionism is the process of revising what has been written. So, we guard against the inclination to summarily dismiss conventional accounts as unimportant. Accounts from missionaries, explorers, colonial administrators, adventurers, anthropologists, archaeologists and linguists have provided indigenous historians with many valuable insights into who we are as a people. These historical records are invaluable to our reconstructing and reinterpreting cultural practices and events for which we have no living memory.



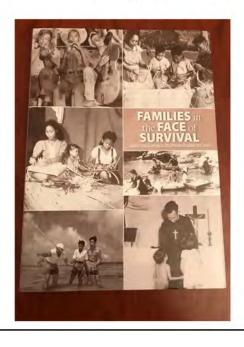


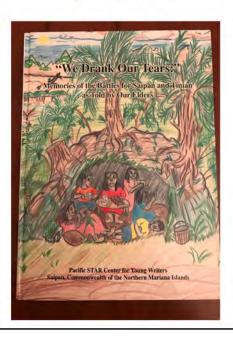


# **Indigenous Historiography**

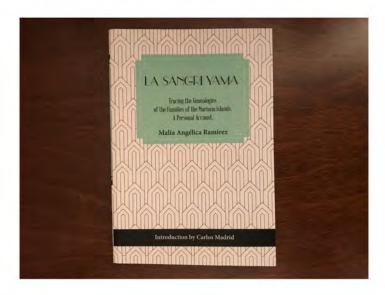
The telling of our story (lived experience) and ethos (worldview, beliefs, myths, legends and rituals) by indigenous storytellers.

# Indigenous Historiography





# Indigenous Historiography

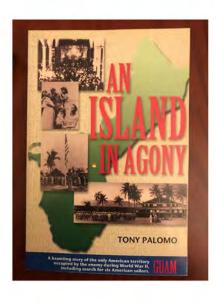


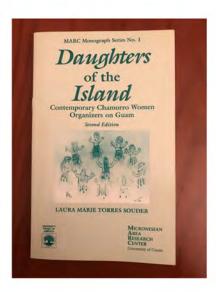


# Indigenous Historiography

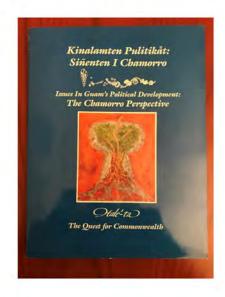
The reconstruction of social reality in academic writing and creative works to centralize the wisdom, knowledge and experience of indigenous people as the substance and primary focus of historiography.

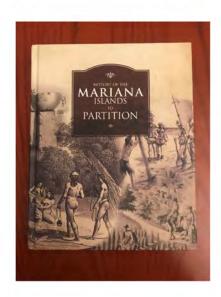
# Indigenous Historiography





# Indigenous Historiography

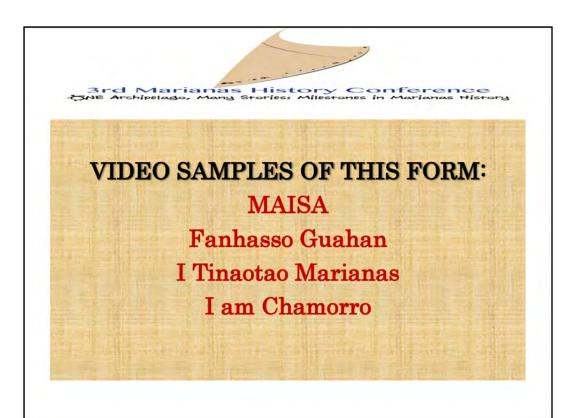






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Fino' Haya Series
Mothering Guahan
I Tinaotao Marianas
War for Guam
A History of Guam through Song





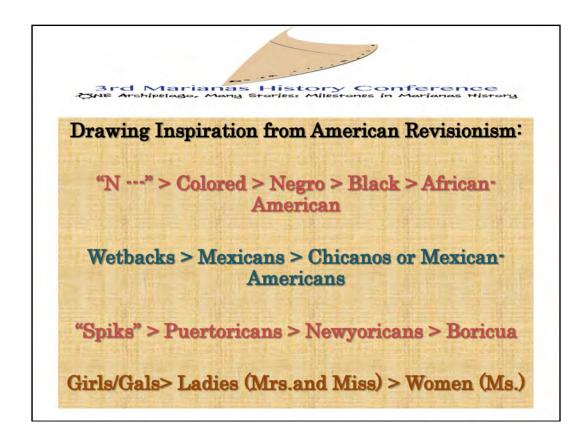
## Indigenous Revisionism

➤ The utilization of the cultural ethos and specialized knowledge (MATA) embedded in our language (Fino' Haya) to guide interpretations of traditional practices and revisions in naming and word choice to reclaim identity.

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#### **Indigenous Revision applied to Language Authenticity**

We must be acutely aware that terms or names first recorded by chroniclers, cartographers, missionaries, explorers, scientists, colonial officials and other non-indigenous visitors are sounds they heard through their own linguistic framework. Documenting terms in the way they heard them, may not be an accurate representation of Fino' Haya. If these terms hold no meaning or cultural relevance and if we have words in our indigenous language that are more culturally appropriate, we should not be afraid to revise or replace such terms to establish authentic expression which is connected to our indigenous optic or MATA.







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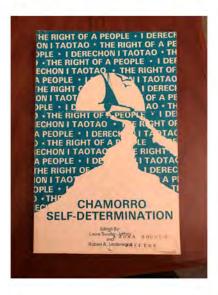
# Indigenous Revisionism

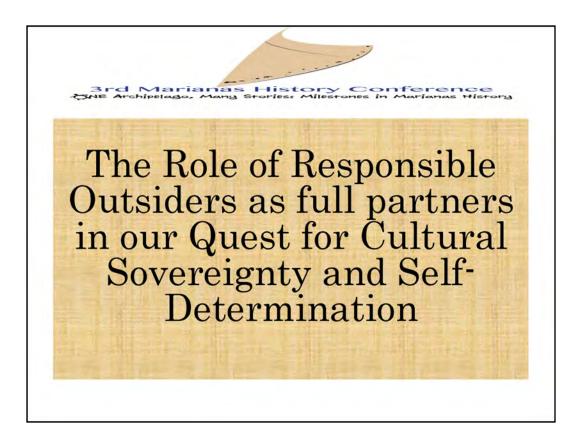
> Transformative authenticity driven by critical consciousness.

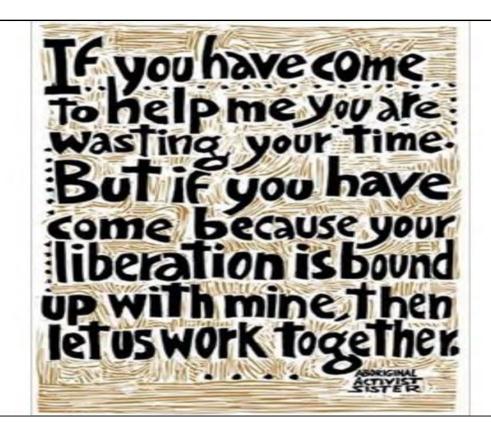
Based on Paulo Freire's concept of "concientization".

Changing History by Co-creating the Narrative and Claiming Language

# Indigenous Revisionism



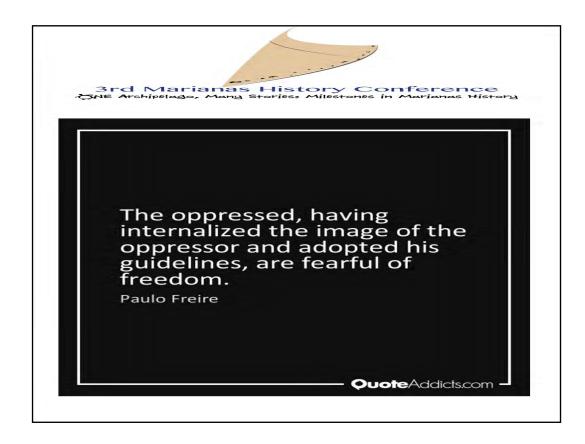




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DECOLONIZING ABORIGINAL EDUCATION IN THE 21ST CENTURY
ELIZABETH ANN MUNROE, et al.



I offer you new guidelines. Through indigenous revisionism, we can pursue our freedom without fear to co-create our own image of who we are as the taotao tano of this Archipelago with many stories and milestones in our shared history and language as the indigenous people of the Marianas.

- - -



Dr. Laura M. Torres Souder is President and CEO of Souder, Betances and Associates, Inc. in Chicago. Through her visionary leadership, she leads a competent team of professionals to provide cutting edge training services in the areas of leadership development, educational transformation, bridging the student achievement gap, organizational change management, diversity and inclusion for mission and bottom-line success. Dr. Souder earned her BA at Emanuel College in Boston and her MA and PhD in American Studies from the University of Hawaii as a

Joint Doctoral Intern at the East West Center. She served as Curator of the Guam Museum and also taught at the University of Guam for over a decade. She is the author of *Daughters of the Island: Contemporary Chamorro Organizers of Guam*, was coeditor of *Chamorro Self-Determination*, as well as numerous research papers and technical reports. Finally, she is spiritually grounded, is gifted with a sense of humor and a greater sense of purpose.

